

**ARCHAIOS'S
SERIOUS LETTER**

To the Young People

OF BOSTON,

Which may be of Service also

TO OTHERS;

3

ARCHEAIOLOGICAL

RESEARCHES

by



NOTES

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A 3

SERIOUS LETTER

TO THE
YOUNG PEOPLE

OF
B O S T O N ;

Which may be serviceable also to others to guard them against Error—to establish them in the present Truth, and excite them to the Prosecution of their Duty and best Interest.

By MATHETEE ARCHAIOS. *per*

There are two Causes of *Atheism* :—The *one* is the Fear of an After-Reckoning for a wicked Life ;—and the *other* is the Pride and Vanity of appearing greater and wiser than other Men.

Dr. Giffrell's Certainty of the Christian Revelation.

Knowledge is a Diadem to a young Person, and a Chain of Gold about his Neck. An Arabian Proverb.

He that walketh with the Wise, shall be wise : But a Companion of Fools shall be destroyed.

The Wise lay up Knowledge : But the Mouth of the Foolish is near Destruction.

If thou be Wise, thou shalt be Wise for thyself : But if thou scornest, thou alone shalt bear it.

Proverbs of the inspired Solomon.

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ARCHAIOS's serious Letter, &c.

My beloved Young People, of this no mean, but respectable, City.

FROM a deep and anxious concern for your welfare and happiness, I now sit down solitary and pensive to write to you a friendly and faithful letter; which I hope you will take in good part, as coming from an aged gentleman, *who writes it, as though death would call him away, while he is writing it.**

There is a most sad and sorrowful complaint, which I have heard from grave and considerate persons, concerning the youth of this town, that they are growing, and even grown, too many of them, very corrupt and vicious in sentiment and practice: and this, as I am told, is too apparent from their disorderly, loose, profane and vicious manner of speaking and acting, not only

* Hoc animo tibi hanc epistolam scribo tanquam, cum maxime scribentem, mors evocatura sit. SENECA, epist. 62.

ly in the families to which they belong, but even in the very streets of the city. It is a shame and a base reproach, *that such a thing can be said, and that it cannot be refuted or denied.*

One great reason of this depravation of the youth may be from within themselves. For although *vain mortals* would be *thought to be wise*; they are *born like the wild Ass's colt*: and as that *snuffeth up the wind*; so these readily snuff up error and folly: and, as *foolishness is bound up in their hearts*; so *the imagination of the thought of their hearts is evil only continually.*

Some, I am sensible, are not willing to admit this for a truth, that, since the original lapse, there is *such a corruption of human nature.* But they would have it, that the human race are born as clean as white paper, and are as apt and ready to receive good as bad impressions on them: which opinion, if it be true, it must follow, that the scriptural doctrine of the corruption of human nature, and of original sin, must be false. But surely they are in the wrong, who think so; and they do not discover their discretion or goodness in saying it.

However, there are understanding persons, and as understanding as any modern pretenders to wisdom, who have declared and testified in favor of this doctrine: and, while some of these have been *Pagans* they have asserted this very truth delivered in the sacred writings. And, if our modern wise men will pay no regard to the holy writings as to this matter, surely they ought to shew some respect to those knowing and enlightened *Pagans*, who have seen further than themselves.

Now not only have the *Pagan poets* sung, from their own sensibility of their natural inclination to evil; *we always tend to what is forbidden; and we desire the things that are denied us; as a sick man hangs over the forbidden*

*forbidden waters : I when I behold better things, approve of them ; but I follow worse :**—And again, *we are docile, or very teachable, to imitate wicked things.†* And the learned *orators and historians* among the *Pagans*, have seen, and felt, and borne witness to it, that from some native taint and indisposition, *children*, even from their very birth, are prone to be *lying and hypocritical*.

And hence that keen and judicious satyrift *Juvenal*, wisely admonishes, that *nothing filthy ought to be seen or heard within the thresholds, wherein there is a boy : for, as he adds, the greatest reverence to a boy is due.*

You will not therefore wonder, that I mention the vices and wickedness of young people as proceeding from their *native corruption* ; when, together with the testimonies of the *holy writings* to this, we have *human authority* unacquainted with them to bear one out in it : And besides, *from what we daily see and experience*, we may be satisfied concerning the truth of it.

Another reason of the prevalence of vice and wickedness among our *young people*, has been the shameful *neglect and carelessness of parents* with respect to their posterity. The children and young people of this city have for a considerable number of years, been left in a manner to themselves : whence they have been forward to speak and act in a loose, unrestrained, and licentious manner, to the discredit of their parents and the disrepute of the place of their abode. And as they have been indulged very much to *walk in the way of their own hearts* ; hence they have been strolling after any ignorant, idle, and conceited vagrants, that have come

* Ovid.

† Juvenal.

come among us, and attending on their erroneous, false, and mischievous effusions : and, by these means, they have been entangled in hurtful errors, they have contracted bad habits, and gone on in their evil ways.

It was enjoined on the ancient people of GOD, that they should *teach* the divine will and laws *diligently to their children* ; or, as it is in the original of Deut. vi. 7, *thou shalt sharpen them upon them*, that is, by frequent and seasonable instructions and counsels. And it is the divine direction to christianized parents to *bring up their children* in good civil rules and moral instructions, and under a good discipline, *and in putting them in mind of the LORD*, who has made them and *bought them with a price*; who has given laws to them, who has set the best example before them, and to whom they are accountable as a Lord and a Judge : For that appears to be the comprehensive meaning of the direction from the LORD of all, in Ephes. vi. 4.

But, if *parents* have been negligent of their duty, and unfaithful to their trust ; our divine Law-giver, Lord and Judge, should be heard, and his requirements ought to be regarded and obeyed ; *come, ye children, hearken to me : I will teach you the fear of Jehovah : keep thy tongue from evil, and thy lips from speaking guile : depart from evil and do good : seek peace and pursue it : abhor that which is evil in principle and practice, abhor it as Styx ; and cleave to that which is good in sentiment, choice and conduct.*

And further, there is yet another reason for the prevalence of erroneous sentiments, and hence evil dispositions and manners among our people, of which some intimation has already been given : and this is, that, for some time past, there has been a succession of *unlearned and unstable* persons coming among us, who have *crept into houses* and insinuated their idle fancies and wrong notions,

notions, and who have been so assuming and vain as in a public way to endeavour the propagation of them. And some of them have been tamely suffered to be lavish and very abusive in their censures on wiser and better persons than themselves; which ought by no means to have been suffered: for it is quite unreasonable, that any should be allowed publicly to slander and rail, on pretence of maintaining their singular opinions in religion: and their doing so affords sufficient reason for suspicion, that their opinions are ill founded; as they put them on using such methods for supporting them: for *truth* does not want and require any such methods for its support and recommendation. *Nor does the time want any such help or such defenders of religion as these.*

Now, among these *erroneous principles*, that have been introduced into our notice, and with which some *young persons* have been infected; it may not be amiss, but proper and advisable, to mention the following ones; and at the same time to guard these young persons against them.

One of these wrong and hurtful notions is, that *GOD is the author of all human actions*; and hence he is *the principal cause of all the sin in the world*. Whether the most holy GOD be so by a *necessitating decree*, or by designedly *laying before men such objects* as shall have a necessitating influence and efficacy on them, it amounts to the same thing. This is a very direful opinion: it is directly contrary to the most solemn and express declarations of the Divine Majesty concerning himself in the holy writings: and, as a very pious and learned writer observes very justly, *scripture and christianity, and all religion and conscience is overthrown by it*. *

B

Wherefore

Wherefore I would by all means counsel, and if I could persuade you, *not to suffer such a vain and hazardous thought to be entertained, or allowed to lodge within you* : for it is *subversive of all religion, virtue, and morality* : it prepares for the commission of all manner of immoral, vicious and wicked actions ; and it furnishes them, who commit them, with an excuse, though it is a very poor and false one, for their commission of them.

Another of these wrong tenets is, *that if reason and revelation should thwart*, the preference should be given to the *former* : for this seems to have been the intent and meaning of the question that was publicly proposed for a discussion, to wit, *if reason and revelation should differ, which is to be principally regarded ?*

You may safely depend on it, my dear young ones, that there is *not one doctrine of the Christian religion* as it is laid down in the sacred writings, *that is contrary to reason* : though there are some *sublime truths* in it, that are *above human reason*. And, as to these, certainly *human reason* ought to truckle to the divine testimony concerning them : and they, who presume to say otherwise, are more fit to be sent to a house for *maniacs*, than to be allowed to go at large to the disquieting and confounding of honest and well-meaning persons, by their unprofitable, proud, and *vain disputes and janglings*.

And I take leave to beseech you, young ones of the city of my people, not to suffer yourselves *to be beguiled* and entangled by such *layers in wait to deceive* : If we have the *divine testimony* in the sacred writings ; as there are the strongest evidences to believe that we have, *this testimony* ought to be received with the highest deference and the most profound submission by us : and we ought to *take heed and beware of all those persons,*
whether

whether domestic or foreign deceivers, who would have us to *be wise above and beyond what is written*, and even in disparagement of it, and a diametrical opposition to it : for *their folly*, as well as intolence, will sooner or later, *be made manifest to all men*.

But, to proceed. There is another *evil tenet* and very dangerous opinion disseminated among our young people, namely, that *all men will be saved* ; as some assert, *without any punishment at all* ; or, as others chuse to have it, that *the wicked*, after their undergoing an *unutterable punishment* for a season, *shall then be made happy forever* : and thus, according to these, all mankind will, in due season, be forever happy.

This notion has of late, unless I am very much mistaken, been fully confuted by a fair collection of testimonies from the sacred writings, and a proper care to shew the genuine intent and meaning of those testimonies.

It is not therefore my design to do a thing that has been already accomplished. But, as I am desirous to guard my young fellow-citizens against such dangerous, as well as false positions, I would therefore offer the following sentiments to your serious consideration ; not as having any design or inclination to exercise any *dominion over your* understandings or *faith* ; but with a view to *helping forward your rational and virtuous joy*.

The blessed GOD has graciously discovered his benevolence and paternal kindness by *threatening* punishment before he inflicts it on sinners ; and this is a sure sign, that *he has no pleasure* in their destruction : for if he delighted in the perdition of men, it is probable that he would send the punishment before he threatened it.

Before Jehovah was resolved to destroy Sodom, with its environs, *the cry of them was waxen great before Jehovah* : and therefore *he sent messengers to destroy it*. It ap-

pears, that the divine mercy inclined and persuaded him to spare the vile wretches; and *the cry of their sins* importuned and urged to punish them: and, as the pious *Salvian* notes upon it, GOD would thus prove to us, that he was *unwilling that they should perish; but they extorted it from him, that they should perish.**

And we may remark in like manner with respect to the *future and eternal punishment* of the disbelieving and impenitent workers of iniquity. The most holy and merciful GOD is not desirous and willing to inflict it. But *their hardness* in infidelity and vice, and *their impenitence of heart* call aloud for *the vengeance of eternal fire* to become their portion; as it is *divinely threatened* against them, to deter them from bringing it on them.

But although this doctrine of a *future and endless punishment* for faithless and impenitent transgressors is certainly a truth divinely revealed; yet many are loth to receive it; and rather than they will admit of it, they will turn *Deists* and renounce divine revelation. But it may be proper for such to consider of that momentous question, to which all the angels of Heaven cannot give a definitive answer, *how shall they escape who neglect so great salvation?*

There are some who have not run to such a hazardous length as this. But however, from some plausible pleas in favor of the *universal salvation of sinners*; they have been inclined to think, either that they will *not be punished at all* hereafter; or that, after an *unutterable punishment* for a season † they shall be finally and eternally happy. This

* *Salvian, De Gubernatione, Dei. Lib. 1. p. 29.*

† *Ignis infernalis non est purgatorius, sed punitivus.*
Tertullian.

This opinion, like the *Trojan horse*, however goodly it may appear to many, is big with woes: it with insidious silence carries in it and with it *firebrands, arrows and death*, and remediless destruction. And it is supposed, that some recent mischiefs have arisen from the embracing of this opinion. And, if it be so, surely it must be *very good to gain and enjoy benefit from the madness of others* * And *happy are they, who learn to be wary from the dangers of others*.

But, as it is *not right lenity, but impiety, to be dumb*† on such an occasion; my young fellow-citizens therefore will excuse me for breaking silence to prove *the eternity of hell torments*; not from the direct testimonies of scripture asserting it, which have been already produced; but from a *series of reasons* deduced from the sacred writings, which are worthy of a close consideration, and which may more easily be cavilled at, than answered to satisfaction.

The perpetual duration then of the divine anger against the wicked and impenitent may be taken into our consideration. While these are in the present life and world, they may become, by sincere repentance and conversion, instead of the children of wrath, the children of grace and salvation. But in the place of torments and miseries, there is no likelihood, that such a change will take place: and hence the anger of the Lord in the effects of it must abide on the wicked: for as Salvian truly remarks, the anger of the divinity is the punishment §
of

* *Optimum est aliena insania frui Pliny. Felix quem faciunt, &c.*

† *Ad hoc mutum esse, non est lenitas, sed impietas.*

Erasmii Epist.

§ *Ira est divinitatis pœna peccantis.*

Salvian de Gubernat. Dei. lib. i. p. 24,

of the offending : and as *this anger* is justly enkindled it will burn to the lowest hell : for Tophet is ordained of old ; — the pile thereof is fire and much wood : and the breath of *Jehovah*, like a stream of brimstone, doth kindle it. As long therefore as the breath of the holy and blessed God will enkindle it, it must surely remain and burn from his anger.

Another thing, that may serve to confirm this doctrine is the account which is given us concerning the *rich man and Lazarus*, in the xvi. chap. of *Luke's* gospel. In this account *Abraham* tells the *rich man*, that *between us and you there is a great gulph*, or chasm, fixed : so that they who would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Here then the *father of the faithful* testifies, that they who are in the place of torments, cannot pass to the place of the blessed, however desirous they may be of doing so. And there is another thing besides, to be remarked from the same account ; which is, that the *rich man* desires *Abraham* to send to his father's house ; for, says he, I have five brethren ; and let the messenger sent, testify to them, lest they also come into this place of torment. Whence, it appears, that he was afraid of his brethren's coming to him, to increase and aggravate his torments ; and he had no hopes of coming out from his misery.

Again. The shutting of the door against the foolish impenitent transgressors, of which we read in *Matt. xxv. 10*, intimates this truth : And the eternal duration of their wretchedness may be fairly inferred from it. If by the gate here, we understand the gate of grace and mercy, of indulgence and allowance for the exercise of a penitent faith and hope, and the obtainment of consolation ; and this gate is to be shut at the judgment of the great day ; how can the impenitent, faithless and wicked,

ed, and *righteously* condemned ones, go forth from their place of confinement and their state of misery ? For there is not the least intimation, that *the shut gate will ever be opened*, in any part of the holy writings. Who then will presume to say that it will be ?

And again. From *the sentence* passed on the *righteous and wicked*, at the coming of our Lord and Judge, and the following *execution of the same* upon them, of which we read at the latter end of the 25th of *Mathew's* gospel ; we may form a just conclusion, that *the punishment of the wicked will be eternal* : For why should not the *everlasting punishment* of the wicked, to which they are sentenced, *be eternal*, as well as *the eternal life* be so, to which *the righteous* are sentenced ? And indeed, we have the divine testimony of old, concurring with this, in Dan. xii. 2, *Many of them that sleep in the dust of the earth, shall awake ; some to everlasting life ; and some to shame, and everlasting contempt*. Now what reason can be given, that *the punishment, the shame and everlasting contempt* of the wicked, should be *circumscribed and limited*, any more than that *the life and happiness of the righteous and wise*, should be so ? No good reason can be offered from the words themselves for the support of any such notion.

Besides, there is no reason to think, that *the wicked and impenitent*, condemned and punished, transgressors *will ever repent* in the place of darkness and misery : For we have no *express declaration, nor encouraging hint* of any such thing in the book of God. How then can *the justly condemned and punished offenders but remain perpetually miserable* ? There is no discovery afforded to us, that *the means of conversion* will be granted to them, who are in the place of torments ; and that they will be blessed to them, so as to bring them to *exercise repentance towards God, which is repentance to life*. As
therefore

therefore we know not of any other way to be opened to them, for obtaining life and salvation ; how then can they find life and happiness ? Indeed they can never, as we can learn, find it.

Once more. We have some reason to think, from some intimations in the word of CHRIST, that the *desire of happiness in the impenitent and punished transgressors, and their wish for a dismissal from pain and misery, will be frustrated* : For it is clearly and fully intimated and suggested to us, of such hardened and punished transgressors, that they shall *desire and seek death*, or extinction from being, *and shall not find it* : So then, if they *desire death*, and wish to be annihilated, that so they may have an end put to their punishment ; there is reason to judge, that their desire and wish will be in vain : For why should GOD, the righteous Judge, comply with the wishes of them, that are abhorrent from him and contrary to his holy nature and perfect will ?

And further. It may be argued, that *the wicked and impenitent will be eternally punished* from the holiness and righteousness of this deity. As *God is glorious in holiness ; He is of purer eyes than to behold evil, and cannot look upon iniquity. He cannot then have pleasure in wickedness ; nor can evil dwell with Him* : For as He *hates and abhors all the workers of iniquity* ; He will not suffer them to *stand in his sight*, but will forever banish them from his presence. And as *God is angry with the wicked every day here, if they turn not, He will whet his sword* : And, as He has *prepared for them the instruments of death*, He will surely employ them against them. And, as *his holiness demands, that He should do so* ; it may be thought, that, on that occasion, *saints and angels will sing. Who shall not fear Thee and glorify Thy name ? For Thou art holy.*—And *the righteousness of God appears to call for their eternal punishment* : As this
punishment

punishment will be a manifest token of the righteous judgment of GOD: for it is certainly a righteous thing with GOD to recompence direful and perpetual tribulation to them who will not be conformed to his holy nature and will. And, when it is inflicted on them, the whole intelligent creation will unite in saying, *righteous art thou, O LORD, who hast judged thus*, and executed judgment on such atrocious offenders. But some may inquire, *where is the mercy of GOD in this affair?* And it may be answered, if *they who have shewed no mercy to their poor and suffering neighbours, shall have judgment without mercy*, as it is divinely testified in James xi. 13, *well may judgment prevail without mercy* against those who have been impious and unjust, as well as uncharitable, and who continue impenitent to the end in their iniquities and crimes. And, as *there is no respect of persons with GOD*, may it not be reasonably thought and expected, that *he will render to every man according to his deeds*; to them who, by a patient continuance in well doing, seek for glory and honor and immortality, eternal life; and to them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath; and hence tribulation and anguish, upon every soul of man that doth evil: And our apostle wisely inquires and judiciously answers, in Rom. iii. 5 and 6, *is GOD unrighteous, who taketh vengeance?* By no means: for, *how then shall GOD judge the world?* And as to those who say, *let us do evil, that good may come* the same apostle informs us, that *their damnation, or the judgment and punishment on them, is just*.

Furthermore: It seems to be very apparent from sacred writ, that, at the close of things here below, *all will be fixed and confirmed in the state wherein they will be found at our Lord's coming to judgment*: for, as it is said, *let the righteous and holy be holy and righteous*

Still; it is also declared, *let the unjust and filthy be unjust and filthy still*. It must therefore be quite fit and right, that such as are *continuing and confirmed* in filthiness and unrighteousness, will be *continued and confirmed in their punishment for the same forever*: for, the cause remaining, the effect will not cease.

Moreover, from the society with which they are connected, who leave the world in a wicked and impenitent state, we may rationally conclude, that *their punishment will be eternal*. Now it is certain, that they will be ordered to *depart accursed into the everlasting fire prepared for the devil and his angels*. And we have no reason to expect, from any thing that is contained in the sacred writings, that the devils will be ever *released from their punishment*: and, if they must *suffer the eternal punishment* to which they are doomed, what reason can there be, that they who will be sentenced to *depart along with them into the same punishment* should be *dismissed from their punishment*? Surely no good reason can be assigned for it.

These are some of the reasons, and others besides these might be offered, from the sacred writings, for evidencing it, that *the punishments of the future state, for the wicked and impenitent, will be eternal*.

But it may be said, *what is all this to those who pay no regard to the testimonies of divine revelation*; nor to the fair and just reasonings from that revelation? *Deists and Infidels* may try to bring you, our dear young ones, to do as they themselves have foolishly done, *to make shipwreck of faith and a good conscience*, and even fall into the same condemnation with themselves.

It is however to be hoped, that you will not be overcome, nor much influenced by them. And, in order to guard you against their devices and attempts, whether

ther in the way of *deceitful*, though plausible, *reasonings*, or in the way of burlesque and ridicule ; I shall lay before you the sentiments of some knowing persons, who were Pagans in favor of a future state of existence, and the punishments to be inflicted in it on such as are wicked and incorrigible offenders.

It was the judgment of the *Pythagoreans*, and it was aright taught by them, that we are placed in the present world by the Deity as centinels on our station, and for doing the duty of it ; and that we may not depart from it without the consent of the great General, even the blessed GOD. And they thus clearly conveyed their minds, that mankind, being sent into the world by God, are accountable to him for their conduct in it ; that the children of men are not here at their own option, whether they will stay here, or desert from their station without a divine order ; that they have no right to rush into the divine presence without a divine call : and, if they will nevertheless do so, they must expect to answer and to suffer for it.

There is an elegant Latin poet, by name *Propertius*, who has plainly delivered it as his thought, that *by dying, all is not quite finished with us : for there are yet manes ; and they are something in reality.** And he thus fairly owns, that there is not an utter end of human beings at their death : but they still subsist ; *their manes remain.*

In order to your understanding of *this*, it may be observed, the *Pagans* had learned that, besides their natural, *gross body*, they had a *soul in a spiritual substance*. *This* was called by them *umbra*, or a shade, and *effigies* or resemblance : they are called so by *Virgil* : and the same was called by the *Chaldeans*, *eidolon*. And this

* *Sunt aliquid manes : Lethum non omnia finit.*

Propert. lib. 4.

was thought to be a *partaker of the qualities of both* : And, as it was judged to bind the soul to the body, it was supposed to subject it to *corporeal appetites*.

This *soul and spirit*, at leaving the body by dying, were *the manes*, which *Propertius* mentions ; and which are often mentioned, not only in the writings of eminent *Pagans*, but very frequently on *sepulchral monuments*. And as these were judged to be *existent realities*, they were also thought by the *Pagans* to be *existing in comfort or misery* according to their conduct and behaviours in the present world.

So, among these *Pagans*, the fears and terrors about *death and the consequences of it*, as they do not appear to have arisen from the written revelation of GOD, therefore seem to have been imparted to them from the dictates of nature and the *impressions of nature's GOD*.

And, among the instances of these, you will allow me to produce *two* that are deserving of your notice ; one of them was a celebrated philosopher : and another was a *Roman emperor* ; and to these we may add a *third*, who was a modern and an *eminent counsellor*.

The famous philosopher was *Epicurus*, who, according to *Cotta's* account of him, although he was openly a despiser and ridiculer of all superstitious notions and fears, yet was a most timorous creature : *never*, says *Cotta*, *† have I seen any one, who more feared those things, that he denied as to be feared*, death, I say, and the Gods. From which account it clearly appears, that he was *afraid of dying, and rendering an account to the Gods* of his conduct and actions.

The emperor to be mentioned by us, is *Tiberius*, a very deceitful and wicked man, with whom it was an established maxim, that *he who knows not to dissemble, knows*

knows not how to reign. This man had very high fears and amazing terrors within him from the apprehension of his misdemeanors and crimes, and the much to be dreaded consequences of them. There is a confession of his in a *letter to the senate*, wherein he writes, *may all the Gods and Goddeses destroy me worse than I daily perceive myself to perish.*—Upon which passage Tacitus, the Roman historian, takes occasion to remark, that *if the minds of tyrants were laid open there might be beheld strokes and butcherings within them* * And, if we may believe Juvenal, such a sort of persons anticipate the late torments of Hell; and their conscious mind suffers their manes; i. e. their conscious mind undergoes the beginning of those sorrows, which their manes are to suffer. And well indeed may such *repbaim*, which is the term ever and anon used for them in the sacred writings; well may such *mightry and wicked tyrants and oppressors* fear and tremble: for the celebrated Grecian poet, Homer, has acquainted us, that *kings and tyrants will be forever tormented in Hell.*

And the third and last instance that I shall produce, was a considerable *counsellor*, who is called in Latin, *Vallius*, and may have the name *Vall* belonging to him in French and English; upon whom Goveanus wrote a Latin distich, which I have thus rendered in English:

To deep cells *Vall*, at thunder swiftly flies;

For in such cells, he thinks no GOD there is. †

And why was he so fearful? He was conscious to it, that he had *offended his Maker* and he was afraid that the *displeasure of his Maker would strike him in an instant.*

But

* Tacit. *Annal.* lib. 17. cap. 6.

† *Dum tonat in Cellis propere pede Vallius imas*
Confugit: In Cellis non putat esse Deum.

But are they your *great wretches* only, that, from chusing and acting amiss, have *such fears and terrors* agitating their minds? By no means! This is the case also of other atrocious transgressors. *Cicero* tells us, in one place, that *the wicked man, as he fears, is all promiscuous: and when he ceases thus to fear, he will be like himself* † And, in another oration, he assures us, that *every one's fraud and his own terror greatly vexes him: the wickedness of any one agitates him, and affects him with madness: his own thoughts, and the consciousness of his own mind, are a terror to him: these to the impious, are domestical and assiduous furies* ‡ How unhappy then are they who are conscious to their evil doings? It is hence a proverb of *Paganism*, *Animo conscio nil miserius*, nothing is more miserable than a conscious mind, i. e. to its own misconduct.

In the recital of these things, especially concerning the *Pagans* and from *Pagan authors*, I have not recited cunningly devised fables, but only *historical truths*, and real and undoubted facts.

But, long before any of these things of later ages, *Zopbar the Arabian*, describing the state and portion of the wicked, relates *this* as a considerable part of his wretchedness, in *Job xx. 25*, *terrors are upon him*. Upon which a learned and ingenious writer has well observed, a *Greek or Roman poet* would have said, *the furies seize him: and what are these terrors*, adds he, *when his breath is out of his body? Surely the punishments of the future world.* * The *Greeks* assigned to the furies the office of driving wicked souls to *Erebus*, or *Hell*. — And

† *Cicero Philippic. II. de Antonio.*

‡ *Cicer. Pro Sext. Roscio.*

* *Mr. Thomas Scott on Job.*

And the same ingenious author, commenting upon these words, in Job x. 5 and 6. *O that GOD would open his lips against thee, and shew thee the secrets of wisdom, that they are double to that, which is ; know therefore that GOD exacteth of thee less than thine iniquity deserveth ;* has observed, that by *the secrets of wisdom*, we are to understand *the punishments of the future world*, which are *secrets* to us at present.

It has however been represented to us, that these *secrets of wisdom*, though not discovered by *external revelation* to the *Pagans* ; yet were so apprehended and realized by them, as to have a considerable influence on them, and greatly to alarm and terrify them.

And besides, as the *events of Providence* are promiscuous in the present life : for the *wicked* are often seen to be prosperous, gay and apparently happy in this world ; while the conscientious, sober, honest and pious, are afflicted and sorrowful : *these events* have certainly been noticed and remarked by attentive and thoughtful *Pagans* : and hence they have justly concluded, that there must be a *future state*, wherein things will be divinely rectified ; and the good will be quite happy, and the wicked very miserable.

Thus it appears, that from the *dictates and remembrances* of reason and conscience *within*, and from the *external events* of Providence, even the *Heathen* themselves were convinced and satisfied, that they were accountable creatures ; and that, after the conclusion of the present life, they should be *rewarded or punished according to the things done in the body by them*, whether they have been good, or whether they have been evil.

But some may be ready to inquire, whether the more knowing *Pagans* believed an *eternity of punishment for the wicked*, as well as of *gracious recompence for the good* ? Now I have already cited *Homer*, as asserting that

that *kings and tyrants will be forever tormented in Hell* : And, if you consult the sixth book of the *Aeneid* of the Pagan poet *Virgil*, you will find enough to satisfy you, that he held this opinion of *eternal punishment* for mighty, daring and incurable offenders.

How these *Pagans* came to have such an opinion, whether by any divine impression on their minds ; or they received it by *tradition* from those who were acquainted with divine revelation, we cannot pretend to say with any certainty : though it seems most probable that it was partly in the *traditional way* obtained by them.

However, as they have written in such a manner concerning futurity, it serves to shew, that they judged the sentiments written by them to be right and rational : and, as they are so, they are *not despicable*.

But now adays there are men, both younger and elder, who discover themselves to be of weak and vain minds, who will not attend to the dictates of nature and reason ; and who will be *wise above what is written*, and even *against it*, and even in defiance and contempt of it.

And now my dear young neighbours, as I hope it will not be thus with you ; and I would use my honest and kind endeavours that it may not be so ; I would therefore with the tenderest affection and a travailing agony of soul for your immortal happiness, offer you the following admonitions and counsels. And as the famous apostle *Paul*, renowned for sanctity and learning, concluded his epistles in the practical way ; conformable to his excellent example, I would now finish my epistle to the dearly beloved youth of *Boston* in the like manner, and would thus shew a parental concern for their improvement in right and good knowledge, and their walking in the paths of rectitude, peace and happiness.

First

First of all then, let me admonish and beseech you ~~not~~ *to practise the follies and vices* which are too commonly practised by the youthful and vain : and if you have been unhappily betrayed into the perpetration of these, *cease from them* as soon as possible, with a sincere disposition and cordial purpose of heart *never again to return to them* : and *apply your minds and hearts to the knowledge, choice and practice of all that is good* : for, if you are *inclined and resolved to do the will of GOD*, from the right knowledge of it ; *this* will be a considerable help towards securing you *against falling into any dangerous errors*. And, if you are studious to know, and inclined and resolute to *do the will of GOD*, you will thus *know, whether the doctrines brought unto you be from GOD or not* : for, as our heavenly teacher from GOD has assured us of *this* ; we may safely *depend on the faithful fulfilment of it*.

And then, *be careful not unnecessarily to keep the company of the profane and vicious*, lest you should contract a liking of their bad manner of speaking and acting. When Satan fell from his goodness, *he abode not in the truth* : and so it is with *his children*, even wicked and vicious persons, who, chusing and pursuing their evil ways, hence *decline from truth*, and by degrees learn *utterly to abandon it* : and, as they are stedfastly addicted to the *doing of evil* ; they hence *bate the light* and reject it with abhorrence : now such persons as *these* will *teach and intice* others to act in the like manner with themselves ; that is, to addict themselves to vicious and wicked ways ; & then to give up and renounce those truths, which, if they believed them, would render them disquieted and uneasy : such persons as these are the pests of human society and pernicious members of the Commonwealth : they are *the corrupters* of unprincipled and giddy youth, and the base promoters of a general dege-

neracy. This sort of persons are usually *very ignorant*; and yet very conceited, talkative and self-sufficient: *nor is vanity itself more vain than they are.* However, the *mouaths of these foolish ones will pour out foolishness* in any company, and without any regard to religion or their own credit, or even common decency; and they are *the abaddons and apollyons* of their own time and their own souls, and of *other persons* also. Wherefore our dear young people ought most carefully *to avoid any unnecessary familiarity with such vile persons, as the factors of Hell*, and the *throwers open of the wide gate to* endless darkness and misery: I beseech you, therefore, to forsake these foolish, cajoling, deceitful and hardened sinners, and live: for *the companions of such fools will be destroyed along with them.* But, on the other hand, *associate yourselves with wise and gracious persons, who fear GOD and keep his commandments*: for *this is the way to learn of them to be rational and wise, to be virtuous and holy, to be comfortable and happy.*

And further; *chuse the way of truth and all the things that are pleasing to GOD, and lay hold of his covenant.* Set apart some time for retirement; and in secret devote yourselves with all your powers and faculties, and all your members, talents and advantages, to GOD in CHRIST JESUS, to be improved in his service, and to promote his interest and glory, and the good of his people in the world. And, from this time, if any sinners intice you to error and folly, vice and impiety, *consent not to them*: but say unto them, as the ingenious Dr. Watts has sweetly instructed you; *hence, ye profane, I hate your ways: I walk with pious souls: there's a wide difference in our race, and distant are our goals.*

Again: *Be not afraid or ashamed to own the Christian religion before men; but publicly profess it, with a cordial*

cordial resolution to live up to it, and adorn the doctrine of GOD our Saviour in all things. And never retract your sober profession, nor recede from your serious resolution, to walk piously, virtuously and usefully in the world, as your great and good Lord and Saviour has taught, enjoined and exemplified before you.

Moreover, and to add no further: *as without CHRIST we can do nothing good; I therefore advise you to look up to CHRIST and GOD in him, that you may be inclined and enabled to think, resolve and chuse, and to act in all regards as he would have you; that you may not eternally perish with the holders of damnable heresies and the impenitent workers of iniquity; but that, being made free from sin, and sinners, you may be the willing, prudent, and faithful servants of GOD in CHRIST JESUS, and have your fruit to holiness and righteousness, truth and goodness, and your end everlasting life, as the free gift of GOD through JESUS CHRIST our LORD. But I would finish with my most earnest prayers to the GOD and Father of our Lord JESUS CHRIST for you, my young fellow-citizens, that you may be brought to the knowledge of the GOD of your fathers, and to the service of him with a perfect, upright heart, and a willing mind, that it may be well with you forever; and subscribe myself,*

Your affectionate Friend, and

Servant, for CHRIST's sake,

MATHEUS ARCHAIOΣ.



[३३]

BRITISH
29 JUL 75
MUSEUM



SECRET

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. There is no text or other markings on the page.

